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This is a detailed architectural drawing of the exterior of the Church of the Holy Spirit in New York City. The drawing is in a black and white line-art style, showing the intricate details of the Gothic Revival architecture. The church features a prominent steeple, large stained glass windows, and a series of arched windows along the side. Bare trees are in the foreground, and a street with a fence runs along the front of the church. The drawing is signed "Desgn. E. H. C. P. 1871" in the bottom right corner.

Thirty-Sixth and Baring Sts., West Philadelphia.

REV. CHARLES M. ARMSTRONG, RECTOR.

THE CHURCH PRESS ASSOCIATION  
PHILADELPHIA



# St. Andrew's Parish Notes.

VOLUME I.

PHILADELPHIA, MARCH, 1895.

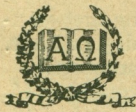
NUMBER 4.

## St. Andrew's Parish Notes

PUBLISHED IN THE INTERESTS OF

### ST. ANDREW'S CHURCH,

Thirty-sixth and Baring Streets,  
WEST PHILADELPHIA.



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**CHURCH MAGAZINE  
PUBLISHERS,**

P. O. Box 2132. 10 S. 18th St., Phila.

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(Organized in 1851.)

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### Chapters.

Sunday-school and Bible Classes; Dorcas and Missionary; Mothers' Meeting; Ministering; Daughters of St. Andrew's; Sanctuary; Church Decorations; Hospitality; Church Improvement; Collecting; Brotherhood of St. Andrew; Girls' Friendly Society; Foreign Missions; Indian Missions; Domestic Missions; Freedmen's Missions.

### Services.

Holy Communion, Sundays and Holy Days . . . 7.30 A. M.  
First Sunday in the Month . . . 10.30 A. M.  
Morning Prayer and Sermon . . . 10.30 A. M.  
Sunday-school and Bible Classes . . . 2.30 P. M.  
Evening Prayer and Sermon . . . 8 P. M.

### WEEK DAYS.

Wednesday . . . 5.30 P. M.  
Friday . . . 9 A. M.

### Baptism.

The third Sunday of each month, at 3 P. M., regularly; but at any service upon due notice to the Rector. Private baptism, as the Rubric directs, is only administered in cases of necessity. Parents or sponsors are requested to procure and fill in, previous to the service, the printed forms for names, etc., which may be had in the Vestry Room, or on application to the Wardens or Sexton.

### Meetings.

#### WEEKLY.

Monday, 8 P. M. . . Men's Bible and Church History Class.  
1st and 3d Mondays, 9 P. M. . . Brotherhood of St. Andrew.  
Tuesday, 7.30 P. M. . . Girls' Friendly Society.  
Wednesday, 2.30 P. M. . . Dorcas and Missionary Chapter.  
" 7.30 P. M. . . The Boys' Club.  
Thursday, 7.30 P. M. . . The Mothers' Meeting.

#### MONTHLY.

2d Wednesday, 8 P. M., Executive Committee of the Guild.  
Last Friday, 3 P. M. . . Ministering Chapter.  
1st Friday, 3 P. M. . . Daughters of St. Andrew's.

### Standing Notes.

Those who desire to connect themselves with the Parish, or strangers wishing to be called upon, should hand their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming into the Parish, or leaving it, should always present or ask for, as the Canon demands, a Letter Commendatory. It is only by following this law that accurate lists can be kept.

The attention of the congregation is called to the rubric before the office for the Visitation of the Sick, which is as follows: "When any person is sick, notice thereof should be given to the minister of the parish."

The Rector is always ready and desirous to visit those who are in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church.

Information in regard to renting of sittings in the Church can be had of the Accounting Warden, Mr. W. H. Wilson, after any service or by letter. Address, 3501 Powelton avenue.

The Church enjoins that such "sick persons as are of ability" shall be "urged to be liberal to the poor," and also that "men should often be put in remembrance to take order for the settling of their temporal estates while they are in health." The Rector would suggest that the following are objects in the Parish to which bequests might be made.

For the Payment of Mortgage.

For a Rectory Fund.

For a Choir Endowment.

For the Poor.

Let each one be urged to leave behind him, out of the means from which he must part, some bequest, however small, to aid the work of the Church which has conferred upon him benefits which are, in the hour of death, his one hope and stay. This is our reasonable and bounden duty.



# CHURCH NEWS

## Calendar.

- March 1. Friday—Fast.  
 “ 3. First Sunday in Lent.  
 “ 6. Ember Day—Fast.  
 “ 8. Friday, Ember Day—Fast.  
 “ 9. Ember Day—Fast.  
 “ 10. Second Sunday in Lent.  
 “ 15. Friday—Fast.  
 “ 17. Third Sunday in Lent.  
 “ 22. Friday—Fast.  
 “ 24. Fourth Sunday in Lent.  
 “ 25. Annunciation of the Blessed Virgin Mary.  
 “ 29. Friday—Fast.  
 “ 31. Fifth Sunday in Lent—Passion Sunday.

## The Annunciation.

Of this Festival, Bingham in *Christian Antiquities*, says, that it had come into use before the Council of Trullo, A. D., 692, for that Council, renewing a prohibition of the Council of Laodicea, makes a further exception in behalf of the Annunciation, forbidding all festivals to be kept in Lent except Holy Sabbath (Easter Even) the Lord's Day and the Holy Annunciation, which shows that by this time it had become a noted festival, and, therefore, we may date its origin back as far as the seventh century at least, when we find that sermons began to be made on it. The sanctity of the Blessed Virgin, whom Elizabeth was inspired to speak of as “the Mother of my Lord,” through her association with her Divine Son, has always been kept vividly in view by the Church, but while excess of sentiment, on the one hand, has led to an irreverent dishonor to her name by associating with it attributes of Diety, so want of faith in the principles of the Incarnation has led, on the other hand, to an irreverent depreciation of her sanctity. Our course is the true one, to esteem her very highly above all saints, but yet, so that her honor may be of the glory of God. The English name for this festival is Lady day.

## Passion Sunday.

This name has been given to the fifth Sunday in Lent from time immemorial, because on that day our Blessed Lord began to make open predictions of His coming sufferings. The Epistle refers to His Passion; the Gospel, the beginning of it in that fearful rejection of Him by the Jews, whence the name Passion Sunday. The week is rightly called *Passion Week*, a term commonly but erroneously applied to *Holy Week*, the week immediately preceding Easter.

The special duties of Lent are praying, fasting and giving. These are three things the Saviour took for granted would be practiced by every Christian, and he dwelt upon them as foundation facts in His sermon on the Mount, that Christians might always maintain them in their integrity.

## A Table of Fasts.

Ash-Wednesday. Good Friday.

## OTHER DAYS OF FASTING

On which the church *requires* such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.

- |                            |                |
|----------------------------|----------------|
| I. The Forty Days of Lent. | The first Sun- |
| II. The Ember Days at the  | day in Lent.   |
| four seasons, being the    | Pentecost.     |
| Wednesday, Friday          | September 14.  |
| and Saturday after.        | December 13.   |
- III. The three *Rogation Days*, being Monday, Tuesday and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All *Fridays* of the year except Christmas Day.

## Fasting.

The rule of the Church with reference to Lent is plainly expressed in above “Table,” which is found in the prayer book, immediately after the “Table of Lessons” for the months, namely: During the forty days of Lent “the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.”

The question then is, have any of us obligated ourselves to obey the Church? Has the Church any claim upon our loyalty? It is to be feared that some of us who boast of our claim to be prayer-book-churchmen have lost this page out of our prayer books. But while the Church keeps this standard before us, it is to be observed that the aged, and young children, the weak and the sickly, and those on whose bodily strength and labor the work depends for the support of themselves and their family, are excused.

Fasting means going without any food for a certain length of time, as far as one is able; thus of old was kept Ash Wednesday, Good Friday and other days.

Abstinence means abstaining from flesh meat at all meals, and from pleasant food. Wednesdays, Fridays and Ember Saturday during Lent, with Saturday in Holy Week, should be observed in this way *at least*.

With fasting and abstinence should be joined self-denial, which is the spirit of fasting, and works of mercy.



# CHURCH NEWS

## A Pastoral.

DEAR BRETHREN: How shall we keep Lent? God asks for the service of the heart. The Church leaves to His children the freedom and responsibility of choice—virtue lies in the subjection of the will, spiritual strength is gained by the conquest of self. Each one of us must measure duty as under the eye of God, to whom we shall give an account. All public amusements and all social gatherings for pleasure, ought to be surrendered for the higher end of spiritual discipline. Our tables should be ordered with simplicity, and whatever is saved by the abstinence ought to be given to the poor. We should rigidly devote some part of each day to self examination, to the reading of God's Word and to prayer. We should make it a rule to attend, when we possibly can, daily public prayer. We should deny ourselves that so we may give liberally of our means for good works. Above all, every Christian should prepare and come with greater frequency to the Holy Communion.

To some of us this will be our last Lent. A great work is to be done, and well done in our hearts. A blessed work and a joyful work may be done by us to help other weary, sin-sick souls heavenward and home. Are there not some of the flock over which the Holy Ghost has made me a shepherd, where the work of life is all undone? To you, the call of Lent is a call of mercy. God, our Father, says: "Come, let us reason together. Though your sins are as scarlet, they shall be white as snow." To you the Saviour says: "Come, ye weary and heavy laden, and I will give you rest." To you the Holy Spirit says: "To-day, if ye will hear My voice, harden not your hearts." The Spirit and the Bride are saying to all of you: "Come. And let him that heareth, say come; and let him that is athirst say come, and whosoever will, let him come and take of the water of life freely."

Brethren, let us make this a holy Lent, that ours may be a joyous Easter, and that when the last Easter comes we may be found in Him and not ashamed at His coming.

Faithfully your pastor in Christ,

CHARLES M. ARMSTRONG.

## Anglican Ritual.

"There never was such a thing as a Catholic Ritual. There is the one underlying principle of the great Eucharistic school of worship, but there never has been a ritual that had the consensus of the entire Catholic Church. Therefore, we can take our Anglican Ritual, which in old days was as grand and glorious as any in the world, and bring it down to the present day, and present as grand a system of Ritual as any Church in the world. But many of the clergy in searching for what is Catholic, unfortunately dis-

cover only what is Roman."—Lieut. G. N. Whistler, U. S. A., in *Churchman*.

## The Observance of Lent.

*"The ends to be sought:*

1. To get nearer to Christ in mind and heart and life; to know Him better, to love Him more implicitly.
2. To conquer the sins of selfishness, indifference and worldliness, which, in one shape or another, are the special enemies of the spiritual life.

*"The means to be employed:*

The study of the Scriptures, public worship, private prayer, systematic fasting and giving, withdrawal from the world, and increased activity in the service of Christ.

*"Suggestions as to their use:*

1. Be present as far as possible at every service.
2. Take part earnestly in the worship with both heart and voice.
3. Give more time and care to daily private prayer.
4. 'Search the Scriptures' with increased diligence.
5. Exercise real self-denial in meat and drink.
6. Abstain entirely from all ordinary social amusements and gayeties.
7. Abandon all light reading that you may study God's Word.
8. Find out your besetting sins and struggle against them.
9. Let no day pass without an earnest effort to contribute to the comfort or happiness of the sick or sorrowing, the poor or neglected.
10. Make it a point to give something, according to your means, whenever the alms and offerings are collected.
11. If any have wronged you, forgive them for Christ's sake, and seek reconciliation.
12. If you have wronged any one, confess your fault to God, and to him, and make such reparation or restitution as is in your power.
13. Try to be unusually kind and helpful to all about you; and thoughtful and appreciative of all who may render you service, especially in your own home.
14. Make definite rules for your guidance during Lent, but do not bind yourself to them by any stringent vows, lest they become irksome, and you keep them for the sake of the promise rather than for Jesus' sake; keep your Christian liberty, that each act of self-denial may be offered as a willing sacrifice to 'Him who loved us and gave Himself for us.'"



# CHURCH NEWS

## The Sunday-School.

The superintendent of the Sunday-school extends a cordial invitation to the members of the congregation, especially to those who have children in the school, to come and visit the school.

To the above the Rector adds, that inasmuch as times have come, when parents seem to delegate the religious training of their children to the Sunday-school, it would be a wise duty on their part to visit the school, from time to time, that they may see what spiritual instruction their children get. A hearty, loving welcome is assured all who come.

Letters of acknowledgment have been received from Minnesota and Virginia, thanking the Bishop Whipple and the David Livingston Classes for their Christmas offerings. Boxes of Christmas presents were sent in each case, one to an Indian School, at White Earth, Minnesota, the other to a colored school in Virginia.

At the Sunday-school service in church, on the afternoon of February 10th, the offering was to assist Mr. Prevost's work in Alaska. We had promised to send him \$25, and we are glad to report that the full amount was placed upon the altar on that day.

A very interesting meeting was held in the Infant Department of the Sunday-school, on January 27th. The little ones enrolled here form the Bishop Graves class, in the Junior Auxiliary, and were, in consequence, much interested in hearing about China and its peculiar people. It would surprise many to know of the missionary zeal displayed by the children, and the amount of money raised by them. In the past year they have sent \$20 to China, and gave for work among the Indians \$7.50, and left a balance on January 1, 1895, of \$11.40. On February 10th they gave \$2.50 towards the \$25.00 for Mr. Prevost. The money is raised by a monthly system of envelopes. Each child who is interested, and has the consent of parents, signs a pledge to give five cents a month for missionary work.

Speaking of the Infant Department it will be of interest to many to know that at Christmas they gave \$20 towards the Sunday-school Improvement Fund, this being the amount of their birthday offerings for the past year.

## Dorcas and Missionary Chapter.

This chapter has sent two very complete missionary boxes, one to a missionary in Indiana, the other to a missionary in Illinois. Both were well filled with excellent articles of

the very character required, and will no doubt on their arrival make glad the hearts of two faithful, hard-working men.

The chapter is now busily engaged in making cassocks and cottas for the new members of our choir.

## Strong Churchmanship.

There is but one method which the Church knows or has a right to undertake, and that is Baptism, Education, Confirmation from the hands of a priest in the Church of God only. The Church's mission is not to seek peace and unity by ignoring the difference between a Church priest and denominational lay-minister. Neither can one who has solemnly vowed at the time of his ordination. "With all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word," properly and loyally join with those who teach and practice the doctrines, which are in direct contradiction to the teaching of the Church in her authorized Creeds. Jesus Christ is God of God, very God of very God, of one substance with the Father; will a Unitarian teach that, or does he set forth an erroneous and strange doctrine contrary thereto?

The Creed further declares one Catholic and Apostolic Church; will the sectarians acknowledge that, except they empty the words of all meaning which they have always had in the Church? Furthermore, how can any churchman, who dares to say "Good Lord deliver us," to the petition to be delivered, "from all false doctrine, heresy and schism," or Amen to the prayer containing the words "that with one heart they may desire the prosperity of Thy Holy Apostolic Church, and with one mouth may profess the faith once delivered to the saints;" how can they so stultify themselves as to pray thus on Sunday, and then act as though Unitarianism was an inconsequent error, or as though the sectarianism of the various denominational bodies amounted to nothing? Is this hypocrisy, or is it only weak and sentimental indifference to the position and prayers of the Church?

And indeed this uncompromising attitude is not unkindness or bigotry. A man ought to and must stand by the teachings of the Church, for the Church is wiser and more inspired than any man of it. Some think that they will win others to the Church by thus ignoring differences and by not insisting upon the essential things of the Church's life and teaching. What folly to think that! It is conviction plainly shown on one's part that wins others to join him, not weakness and indifference. And what will these others think of us, Church people, when they know what



# CHURCH NEWS

we devoutly pray on Sunday, and then see how we seem to say all through the week, "O, never mind, your heresy isn't so bad after all, and as for Sectarianism, well, let's ignore that (until next Sunday).

## Missionary.

The Missionary Tea, that was announced for Friday, February 8th, did not take place, on account of the severe snow storm. Mr. Prevost seems to bring Alaska weather with him when he is coming to St. Andrew's.

A quiet day for women conducted by Bishop Doane, will be held at the Church of the Incarnation, Thursday, March 7th.

A General Missionary Meeting, will be held at St. James' Church, March 27th, at 2 P. M.

## A Communion Set.

The Archdeacon Cook Class in the Sunday-school, taught by Mr. Filbert, has for some time been working toward an end which they achieved in February 17th. When the Archdeacon of Utah and Nevada visited us, he asked his boys to supply him with a portable Communion set, that he might have it by him at all times and use at small stations or for the sick. The set presented by the class is a very complete one of chalice and paten, of a very convenient size and handsome shape, a small ciborium, a flagon, the latter of glass, mounted in silver, and a spoon. The boys deserve great credit for their work, for which Mr. Cook will be most grateful.

## In the Darkness.

Here in the dark I lie and watch the stars,  
That through the soft gloom shine, like tear-bright eyes  
Behind a mourner's veil. The darkness seems  
Almost a vapor, palpable and dense,  
In which my room's familiar outlines melt  
And all seems one black pall that folds me round.  
Only a mirror glimmers through the dusk,  
And on the wall, a dim uncertain square  
Shows where a portrait hangs. Ah, even so  
Beloved faces fade into the past,  
And naught remains except a space of light  
To show us where they were.

How still it seems!

The busy clock, whose tell-tale talk was drowned  
By day's uproarious voices, calls aloud,  
Undaunted by the dark, the tale of time,  
And through the house its tones ring drearily.  
The breeze on tip-toe seems to tread, as though  
It were afraid to rouse the drowsy leaves.  
The long, dark street is silent. Nothing breaks  
The dream of Night, asleep on Nature's breast.  
Hark! some one passes; on the side-walk sands  
Each stealthy step gives back a muffled sound.  
Till the last footfall seems in distance drowned.  
So Death might pass, bent on his mission dark,  
Adown the silent street, and none might know  
What hour he passed and what he bore away.  
Ah, sadder thought! So Life goes unawares,  
Silent, and swift and resolutely on,  
While the dumb world lies folded in the gloom,  
Unconscious and uncaring in its sleep,  
And towards the West, the stars, all silently,  
Like golden sands in God's great hour glass, glide  
And fall into the nether crystal globe,  
Marking the flight of Life and Death and Time.

## History of St. Andrew's Church, West Philadelphia.

A parish was organized in the year 1819, under the name of St. Mark's, Mantua, and a church edifice erected at the corner of Thirty-sixth and Sycamore streets.

On August 9th, 1821, the church was consecrated by the Right Rev. William White, Bishop of the Diocese of Pennsylvania. The first rector was the Rev. James Montgomery, who resigned, after a few months, to take the rectorship of St. Stephen's Church, Tenth street, which had just then been erected.

The population of the vicinity, being scant, and embracing very few persons of means, the parish had a struggling existence ~~in~~ until the year 1830, when the property was sold by the Sheriff. The building after remaining unused for a few years, was destroyed by fire.

At a meeting of interested persons, held on December 2, 1850, it was decided to reorganize the parish, under the name of St. Andrew's, West Philadelphia, and the following persons were elected vestrymen.

Joseph S. Keen, Thomas J. Natt, Thomas A. Robinson, John Goddard, Thomas Robins, Jacob Broom, John Bohlen, Thomas Allibone, Franklin Fell, William D. Kelly, Edward F. Gay and George R. Blackiston, Joseph S. Keen and Thomas J. Natt were chosen wardens, and George R. Blackiston, secretary.

In September, 1851, the lot upon which the ruins of St. Mark's Church stood was purchased for the sum of \$1,400, and arrangements made for such repairs and additions as would render the place available for purposes of worship. At the same time the Rev. George W. Natt, who had taken much interest in the organization of the parish, was chosen rector. Previous to this date a Sunday-school had been organized, and public services held at convenient places.

The necessary work having been completed, the church was opened for divine service on June 23, 1852, and on June 23, 1854, it was consecrated by the Right Rev. Alonzo Potter, Bishop of the diocese. A building for a parsonage and Sunday-school was commenced in May, 1856, and completed in May, 1857. The sums expended for the purchase of the lot, including the ruins of St. Mark's Church, and the erection and furnishing of the church parsonage and Sunday-school, amounted to \$9,665.

Mr. Thomas J. Natt, a member of the vestry from the date of organization, and accounting warden for most of the time, died on August 30th, 1859. To his earnest and unremitting attention during a period of great difficulties and embarrassments, the support of the church was largely due.

The Rev. George W. Natt was compelled by ill health, to resign his charge, in December, 1859. The vacancy was filled by the



election of the Rev. W. H. N. Stewart, who served as rector from January, 1860 to January, 1863. He was succeeded by the Rev. Samuel E. Smith, who entered on his duties in the May following.

It having been apparent for some time, that the location of the church was not favorable to its growth, action was taken during the year 1864, towards making a change, which resulted in the sale of the property in September, 1865, for the sum of \$9,000, and the purchase, from the Baring estate, of a lot 150 by 178 feet, at the Southwest corner of Thirty-sixth and Baring streets. The whole amount of the consideration, \$7,500, being left in mortgage.

1866 The erection of the church building was immediately commenced, under the direction of a committee of which Mr. E. Spencer Miller was chairman. The corner stone was laid October 17, 1865, and on Sunday, July 9th, the first public service was held. The cost of the structure was about \$18,000.

In April, 1872, the northwestern corner of the church lot fronting seventy-five feet on Baring street, with depth of 100 feet, was sold for \$7,500, and the purchase money-mortgage upon the property, of that amount, paid off. All obligations being now discharged, the church was consecrated by the Right Rev. William Bacon Stevens, June 11, 1872.

The Rev. Samuel E. Smith resigned his charge in August, 1873, and the Rev. R. Bethell Claxton, D. D., assumed the duties of rector, December 1st following.

Hitherto, the surroundings of the church were of a semi-rural character, but the increased facilities of transit and the general growth of the city, gave an impetus to building in West Philadelphia, resulting in a considerable enlargement of population, and a proportionate increase in Church membership, in which St. Andrew's shared.

The need of a building for parish work becoming more and more evident, efforts were made to secure the necessary funds, which being successful, the erection was commenced in September, 1875, and the corner stone laid on the 27th of that month, by the Bishop of the diocese, assisted by the Rector and several other clergymen. The building was opened for use in January, 1876, since which date, it has been occupied by the Sunday-school and for parish purposes generally. It was erected upon a lot at the rear of the church, purchased in order to avoid interference with the unoccupied portion of the church property which it was deemed prudent to reserve for probable future extensions. The entire cost of the lot, building and furniture, was \$7,601.

*To be continued.*

## Suggestions for a Devout Reception of the Holy Communion.

1. Never receive the Holy Communion without careful preparation. Let only urgent reasons prevent you from receiving regularly.

2. If it be possible, always Communicate early that you may receive fasting, according to the custom of the Primitive Church, and also that you may "attend upon the Lord without distraction."

3. Always try and be in church at least five minutes before the service begins, and, if possible, earlier, for private devotion. If unavoidably late, it is well, as a general rule, not to Communicate except you arrive before the Confession.

4. When in church remember that you are engaging in a great act of congregational worship and intercession, and each member of the "royal priesthood" should exercise his office intelligently and heartily.

5. Fill up all intervals in the public liturgy with prayers and intercessions. Have suitable books for this purpose, but be not tied down to them.

6. When the time comes for Communicating, hold yourself in readiness to go up to the altar. Take off both your gloves, put aside your veil or anything else that is likely to embarrass yourself or the priests.

7. Kneel down reverently at the altar step, without too much bending forward. Say secretly, again and again, such words as these: "Lord, it is good for me to be here," or "O, Blessed Saviour, come and feed me with Thy Body and Blood," or "Lord, I am not worthy that Thou shouldst come under my roof."

8. When your own turn comes kneel quite upright, and prepare to receive the Sacrament of the Lord's Body into the palm of your right hand, steadied by the left, holding your hand well up, with the fingers straight out. Keep the hands quite still. Then receive it from the palm with the mouth, taking care not to leave a particle on your hand, or to let one crumb fall to the ground.

9. On receiving the chalice, take hold of it firmly, by the stem or base, in order to guide it to your lips and to prevent accidents. On no account receive it with a jerk or let go of it suddenly. Do not wipe your lips afterwards.

10. When waiting in the chancel for room at the altar, kneel rather than stand. [It is well for those in the front of the church to receive first, then those further back, until the last; this plan prevents the great crowding sometimes seen in chancels, preventing the operation of this last rule.]

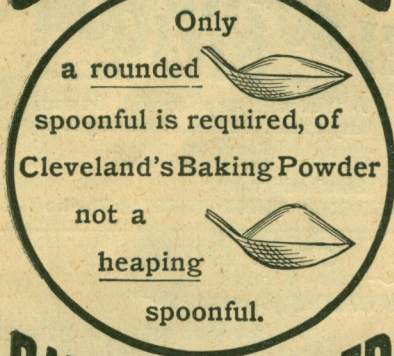
11. After returning to your place, kneel, if possible, to the end of the service. If kneeling becomes irksome, stand awhile. But do not sit after the consecration of the Blessed





A pure cream of tartar powder.

**CLEVELAND'S**



**BAKING POWDER**

"Pure" and "Sure."

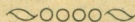
Food raised with Cleveland's baking powder has no bitter taste, but is sweet and keeps sweet and fresh.

**FLORIST,**

**PALMS AND.....**

**CHOICE PLANTS**

for House and Church **Decorations.**



All kinds of Choicest Cut Flowers constantly on hand.

**A. LUTZ,**

**309 N. Thirty-Second St.,**

ABOVE POWELTON AVENUE.

Sacrament, unless you are aged or infirm.

12. Do not leave the church until the clergy have left the altar. It is best to say your prayer of thanksgiving for the great blessing you have received before you depart.

13. When the Holy Communion is given to the sick at their homes, all women present should be careful to have their heads covered, at least with a cap or handkerchief, as strictly as in church. It will be seen, by reading the whole chapter, that St. Paul's direction in 1 Cor. 11: 5, has very special reference to the celebration of the Holy Eucharist. The near presence of our Blessed Lord therein demands our utmost reverence, wheresoever it be.

From the Catholic religion, a manual of instruction for members of the Anglican Church.

An Epitaph of Edward, Earl of Devon, is as follows:

What we gave, we have;  
What we spent, we had;  
What we left, we lost.

You cannot *take one step* with the devil without being obliged to take another, and then *another*.

**Prized Too Late.**

There are many things in this life which we prize too late. When we have them we prize them to a greater or less extent, but it is not until they leave us that we prize them as never before. There is good health. How few prize it sufficiently while they possess it! When ill health comes on them and pains rack them and shattered nerves torture them, then they look back upon the inestimable blessing of health which they had, but did not thoroughly, thankfully prize. They prize good health too late.

So, too, it is with reference to our dear ones. The husband is apt to not prize his good, faithful serviceable wife as he ought to till she has died. Then he says, "I did not realize, when she was living, what a treasure I had." How he regrets that he did not better appreciate her! So, also, it has been with the wife, whose kind, devoted husband was not prized by her when alive as he was after he was taken from her. She now thinks that if he were with her again she would set higher value on him. And the dear children that have died; how we are tempted to wish them back again, that we might feel and express a deeper sense of our appreciation of them! Let us try to better prize our present possessions.

The smallest circulation hath oft the loudest tongue.



## MISCELLANEOUS

### With Our Advertisers.

It has been observed that the CHURCH PRESS ASSOCIATION has always guarded the rights of our readers, in preserving a sharp distinction between the advertising and the reading columns. No advertising is permitted to palm itself off upon our readers as reading matter; and we are glad to know that this practice is growing in disfavor with the better class of publications.

But our advertisers have rights, also; and it is our intention to make various comments and observations from time to time which will define our position and express our opinions in regard to our various advertisers; and we will begin by stating the reason why we think you, the reader, should pay some attention to the advertiser.

1. HE HELPS PAY FOR YOUR CHURCH MAGAZINE. What *you* pay barely covers the cost of paper, ink and presswork. The advertiser pays the compositors, the office help, the running expenses of the publication, and the interest on the investment; and he does all this in order to get an opportunity to tell you something which he thinks you would be glad to know.

2. YOU OWE IT TO YOURSELF. The advertiser who takes all this trouble to reach you will be more apt to serve you satisfactorily than his competitor who does not think it worth while. He could not afford to advertise in your church paper unless he was in a position to do what he advertised; nor would he be allowed in these columns if he had the reputation of not doing so.

3. YOU OWE IT TO YOUR CHURCH MAGAZINE, and to the cause which it represents. Were it not for the advertisers this publication would be compelled to cease within two months. If our advertisers receive the consideration they deserve from you, and you are thoughtful enough to refer to the magazine in your dealings and correspondence with them, they will feel encouraged to advertise more extensively, and other business men will be influenced thereby. This will enable the publication to grow in value to its readers and occupy its field more effectively. We note that some of the merchants even offer to submit samples of their goods for trial, and others give discounts in order that *they may learn* if you are interested enough to read the advertisements, and having read, if you are generous enough to patronize your real friends.

**WM. G. WHEELER,**  
**Plumber and Gas-Fitter,**

11 SOUTH EIGHTEENTH ST.

Sanitary Drainage and Ventilation will be given special attention.

RESIDENCE: 39 North Thirty-Eighth Street.

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A trial will surprise you. It's unlike any other. It costs nothing to try it.

Box post-paid, 15 cts.  
It's sold everywhere.

Send address to  
THE ELECTRO SILICON CO., 72 John St., New York

**C. J. BIDDLE,**

**Pharmacist,**

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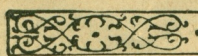
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 MANTUA MARKET, 36th and HAVERFORD AVE.

Wise Words.

The real wise man never makes the same mistake twice.

The justice that a wicked man never wants is the justice he deserves.

If a woman is ever merciless it is when she gets a mouse in a trap.

The greatest trouble is easier to bear than the known guilt of one sin.

How we all admire the wisdom of those who come to us for advice.

If happiness in this life is your object, don't try too hard to get rich.

There is such a thing as trying to live on blessings and starving to death.

When a man decides to say good-bye to his sin, one look at the cross kills it.

Bad men do right only because they have to; good men, because they love to.

No man wants to be a saint until he finds out what it means to be a sinner.

The man who rides a hobby is always complaining that the world is too slow.

The lean pig is the one that squeals the most. Let the faultfinder make a note.

People who blow their own horn seldom furnish good music for other folks.

People who have to make a long reach to pick up the cross find it heavy.

It is hard for some men to believe that a sin can be black as long as it pays well.

A self-made man spoils his work every time he opens his mouth to praise himself.

There are spots on the sun, and yet some people expect a twelve-year-old boy to be perfect.

Some people never find out that there is joy in giving, because they do not give enough.—*Ram's Horn.*

A big advertiser leaveth an inheritance to his children's children's children.

A small advertisement is better than a bad traveler.

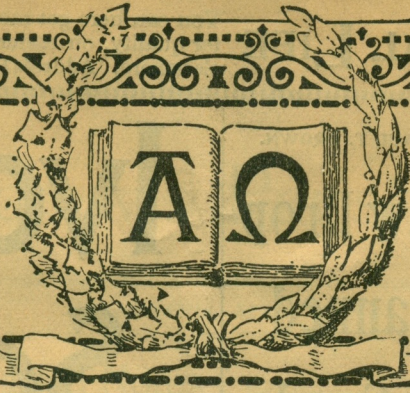
A good advertisement is like the merchant's ships—it bringeth abundance from afar.

**E. F. CAIN,**  
**SHOES AND RUBBERS,**  
 37th and Haverford Avenue.  
 REPAIRING DONE.

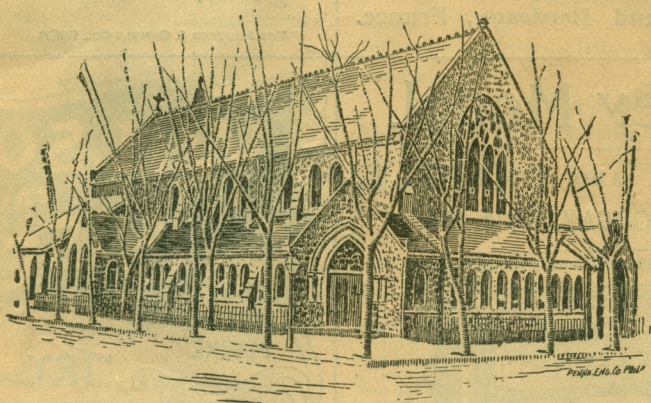


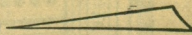
APRIL

1895.



# St. Andrew's Parish Notes



ST. ANDREW'S CHURCH, 

Thirty-Sixth and Baring Sts., West Philadelphia.

REV. CHARLES M. ARMSTRONG, RECTOR.



THE CHURCH PRESS ASSOCIATION  
PHILADELPHIA



# St. Andrew's Parish Notes.

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PHILADELPHIA, APRIL, 1895.

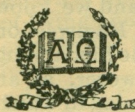
NUMBER 5.

## St. Andrew's Parish Notes

PUBLISHED IN THE INTERESTS OF

### ST. ANDREW'S CHURCH,

Thirty-sixth and Baring Streets,  
WEST PHILADELPHIA.



The Church Press Association,

CHURCH MAGAZINE  
PUBLISHERS,

P. O. Box 2132. 10 S. 18th St., Phila.

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(Organized in 1851.)

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#### Chapters.

Sunday-school and Bible Classes; Dorcas and Missionary; Mothers' Meeting; Ministering; Daughters of St. Andrew's; Sanctuary; Church Decorations; Hospitality; Church Improvement; Collecting; Brotherhood of St. Andrew; Girls' Friendly Society; Foreign Missions; Indian Missions; Domestic Missions; Freedmen's Missions.

#### Services.

Holy Communion, Sundays and Holy Days . . . 7.30 A. M.  
First Sunday in the Month . . . 10.30 A. M.  
Morning Prayer and Sermon . . . 10.30 A. M.  
Sunday-school and Bible Classes . . . 2.30 P. M.  
Evening Prayer and Sermon . . . 8 P. M.

#### WEEK DAYS.

Wednesday . . . 5.30 P. M.  
Friday . . . 9 A. M.

#### Baptism.

The third Sunday of each month, at 3 P. M., regularly; but at any service upon due notice to the Rector. Private baptism, as the Rubric directs, is only administered in cases of necessity. Parents or sponsors are requested to procure and fill in, previous to the service, the printed forms for names, etc., which may be had in the Vestry Room, or on application to the Wardens or Sexton.

#### Meetings.

##### WEEKLY.

Monday, 8 P. M. . . Men's Bible and Church History Class.  
1st and 3d Mondays, 9 P. M. . . Brotherhood of St. Andrew.  
Tuesday, 7.30 P. M. . . Girls' Friendly Society.  
Wednesday, 2.30 P. M. . . Dorcas and Missionary Chapter.  
" 7.30 P. M. . . The Boys' Club.  
Thursday, 7.30 P. M. . . The Mothers' Meeting.

##### MONTHLY.

2d Wednesday, 8 P. M., Executive Committee of the Guild.  
Last Friday, 3 P. M. . . Ministering Chapter.  
1st Friday, 3 P. M. . . Daughters of St. Andrew's.

#### Standing Notes.

Those who desire to connect themselves with the Parish, or strangers wishing to be called upon, should hand their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming into the Parish, or leaving it, should always present or ask for, as the Canon demands, a Letter Commendatory. It is only by following this law that accurate lists can be kept.

The attention of the congregation is called to the rubric before the office for the Visitation of the Sick, which is as follows: "When any person is sick, notice thereof should be given to the minister of the parish."

The Rector is always ready and desirous to visit those who are in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church.

Information in regard to renting of sittings in the Church can be had of the Accounting Warden, Mr. W. H. Wilson, after any service or by letter. Address, 3501 Powelton avenue.

The Church enjoins that such "sick persons as are of ability" shall be "urged to be liberal to the poor," and also that "men should often be put in remembrance to take order for the settling of their temporal estates while they are in health." The Rector would suggest that the following are objects in the Parish to which bequests might be made.

For the Payment of Mortgage.  
For a Rectory Fund.  
For a Choir Endowment.  
For the Poor.

Let each one be urged to leave behind him, out of the means from which he must part, some bequest, however small, to aid the work of the Church which has conferred upon him benefits which are, in the hour of death, his one hope and stay. This is our reasonable and bounden duty.



# CHURCH NEWS

## Calendar.

- April 5. Friday—Fast.  
 “ 7. Sunday before Easter—Palm Sunday.  
 “ 8. Monday before Easter.  
 “ 9. Tuesday before Easter.  
 “ 10. Wednesday before Easter.  
 “ 11. Maundy Thursday.  
 “ 12. Good Friday.  
 “ 13. Easter Even.  
 “ 14. Easter Day.  
 “ 15. Monday in Easter week.  
 “ 16. Tuesday in Easter week.  
 “ 19. Friday—Fast.  
 “ 21. First Sunday after Easter—Low Sunday.  
 “ 25. St. Mark, Evangelist.  
 “ 26. Friday—Fast.  
 “ 28. Second Sunday after Easter.

## In Holy Week.

There are several names for the first day of the Great or Holy Week, but Palm Sunday is by far the most familiarly known to us. St. Augustine mentions the shaking of Palm branches as the custom of the day, in one of his sermons for the Holy Week. In the ancient English Church the benediction of the palms took place just before the Holy Communion.

The color for Maundy Thursday is white for the celebration only and white veil for cross. If, however, the Divine Service must be immediately preceded by Morning Prayer, then, to avoid a change at an awkward time white should be used for the office as well, returning to violet after the celebration, when the flowers must be removed. According to ancient custom the “Gloria Patri” will be omitted during Maundy-Thursday, Good Friday, and Easter Even, excepting at the end of the whole portion of the Psalms for the day, when the Rubric says it shall be said or sung. On Good Friday the office for the altar is “Pro Anaphora” service only, improperly called “Ante Communion;” this arrangement agrees with the best authorities and has ancient precedent. The altar on this day should be divested of all ornaments except the Cross, which should be veiled with black. All the hanging of the church and Priest’s stole should be black.

## Work and Worry.

It is not work that kills men, it is worry. Work is healthful. You can hardly put more upon a man than he can bear. It is not the revolution that destroys the machinery, but the friction.

## Easter, the Queen Feast of the Year—The Festival of the Resurrection of our Lord.

It was anciently called Pasch, from the Greek Pascha, derived from the Hebrew Passover; and the name still exists in the North of England in a corrupt form in the common name of “Paste Eggs,” for Easter eggs. Since the weekly festival was changed from the seventh to the first day of the week in commemoration of the Resurrection, it was natural that a yearly festival should also be instituted in its honor. And indeed, among the Jewish Christians the festival already existed in the great feast of the Passover, and only needed to have the new Christian truths and doctrines imported into it; and we know that this annual festival of the Resurrection was universally observed from the first among the Churches. There was, however, at an early period a difference as to the day in which the Christian feast should be observed. The Church of Asia kept it on the third day after the 14th of Nisan, as the actual day of our Lord’s Resurrection, on whatever day of the week that might happen to fall, while the Western Churches always observed it on the Sunday after the actual day. The Council of Neceæ (325) settled the dispute by decreeing that the feast should be kept everywhere on the same day, and that that day should be the first of the week.—*Cutts’ Dictionary.*

## Note Well!

*This is one of the days when the faithful must receive the Blessed Sacrament of the Body and Blood of Christ.* Why should we receive fasting? From motives of reverence. So Bishop Jeremy Taylor says: “To him that would honor the Sacrament let it be the first food he eats and the first beverage he drinks.” Bishop Sparrow says: “This Sacrament is to be received fasting.” And many other Bishops, ancient and modern, have said the same thing. The custom is so ancient that St. Chrysostom, when accused of having broken this rule, said: “If I have done such thing, let my name be blotted out from the role of Bishops.”

## St. Mark, Evangelist and Martyr.

He was the companion of St. Peter and is supposed to have been his nephew. It is said that he wrote his Gospel under the direction of that apostle. The Evangelist carried the knowledge of Christ and of the ministry of the Church to the less civilized parts of Africa, but Alexandria was the central point of his labors, and there he was martyred in attempting to stop the worship of Serapis in A. D. 64. It is said he died on Easter Day, and in 465 his relics were carried to Venice. His



# CHURCH NEWS

symbol is the lion, usually represented with wings.

## The First Sunday After Easter, or Low Sunday.

Knowing that the "Son, Jesus Christ our Lord" not only died for our sins, but rose again for our justification, that He might thereby complete our title to an inheritance in the Kingdom of Heaven, and rejoicing in this Easter triumph, the faithful now, for the first time in the Church's annual round of Collects, address the ALMIGHTY FATHER. The glad season assures us that we are children restored to all the privileges of a father's love. Therefore we pray that putting away the leaven of wickedness, we may serve in pureness of living and truth, that we may "be perfect, even as our Father which is in heaven is perfect."

On this "Dominica in Albis," this "Low Sunday," an Epistle is chosen which recalls the custom of primitive days, when those who had been baptized at the previous Easter came to keep the anniversary of their new birth. It has been suggested for reflection, that if we celebrate the anniversary of that day when we were born to eternal death through original sin, how much rather ought we to keep in memory the day when we were born unto eternal life.

## Early Communion.

All admit that the manna was a type of that "Living Bread which cometh down from heaven." Strange, indeed, were it if any Christian doubted this, for it is used as such by Him Who is the truth. Now the Jews of old were to gather this manna day by day. As morning dawned they were to go forth to seek it, and there in all the freshness and beauty of that hour, they found the daily bread they needed, hidden beneath the dew drops. Shall we not learn from their example that "it is meet and right" for us to seek the Heavenly Food, our daily bread, at the same hour in which, old times, He gave His people theirs?

In the stillness of the opening day, before business, or cares, or idle talk, or still more idle gossip have had a chance to draw our hearts away, do we not well to come and seek—for what seeking truly we shall truly find—the bread which giveth life and abideth forever?

But then it requires self-denial to go to an early celebration of the Holy Communion, and self-denial seems to be no part of modern Christian life.

There are only a few hypocrites in the Church compared with the number outside it.—*Ram's Horn.*

## An Early Death.

The members of the Sunday-school are called upon to mourn the sad death on Thursday, the 28th of February, of Miss Mamie Norris. For many years she had been a faithful attendant at Sunday-school and on the services of the church, and had endeared herself to all by the sweetness of her disposition. Her death was the more a shock, because so unexpected, as she was ill only a few days. She entered into rest "in the Communion of the Catholic Church, in the confidence of a certain faith; in the comfort of a reasonable religious and holy hope, in favor with God and in perfect charity with the world."

Grant her eternal rest, O Lord, and let light perpetual shine upon her.

## Confirmation.

One of the largest classes ever presented in St. Andrews' Church, was confirmed by Bishop Whittaker, on the evening of the first Sunday in Lent. There were fifty-six in the class, and the material of which it was composed was excellent. The Bishop spoke very strongly on the necessity of Godliness, the keeping of all the will and Commandments of God, and the danger we are all in of resting short of our whole duty. The prayer of the whole parish is that the newly confirmed "may grow in grace and the knowledge of the Lord Jesus Christ until they come unto the perfect man."

## Mormonism.

The Rector was much pleased with a visit on the first Sunday in Lent from the Rev. L. B. Ridgely, who is occupying the work in Salt Lake City that was so long in his care. Mr. Ridgely spoke of the Mission work in Utah, and gave a most interesting account of Mormonism, he showed that polygamy is not the greatest evil of that peculiar system, but that it is a mere outgrowth from the bald materialism and practical polytheism of their belief. Mr. Ridgely thinks the Mormons meant their edict of five years ago when they abolished polygamy, but he has more faith in their sincerity than the Rector has.

## The Boys' Club.

The meetings of the Club have been adjourned, during Lent, on account of the services in the church. They still drill on Thursday night, and are looking forward to coming together again after Easter. At the entertainment they had, early in February, they cleared about \$45, which will probably be divided between a couple of objects. The boys are doing remarkably well in their little plays.



# CHURCH NEWS

From the "Church Standard."

Some one was telling the parson the other day of a clergyman who is meeting with difficulties in the administration of his parish, and whose present situation is anything but that of "smooth sailing," and the statement was made that his so-called "unpopularity" had been largely brought about by his "begging sermons." In other words, the clergyman had striven bravely to be faithful to the spiritual interests of his people, and his very faithfulness is reckoned as a ground for dissatisfaction. This seems pitiable. What is the essential principle of the Christian religion? It is not embodied in the one saying, "It is more blessed to give than to receive?" If the clergyman fails in impressing that upon those who are committed to his charge, he fails disastrously. And well may he think both of the greatness of his fault, and of "the horrible punishment that will ensue." This is one of the cases where he must speak, whether men will hear, or whether they will forbear. Of course, giving is a word with a large circumference. It means vastly more than giving alms or money. It takes in the scattering of kindnesses of all kinds, of gracious words and loving deeds of mercy. But it does take in money-giving also. And the man who is rich in this world cannot attain unto the life which is life indeed, unless he be ready to give, and glad to distribute. In God's sight, if he fail in this, he has a shrivelled soul, a soul that may dwindle into nothingness. In this connection, what a moral tonic comes to the clergyman as he drinks deep draughts from the words of the great Apostle, "With me it is a very small thing that I should be judged of you, or of man's judgment. For He that judgeth me is the Lord." God alone is judge. We stand or fall as we are approved or disapproved by Him.

REV. W. B. BODINE, D. D.

## The Girls' Friendly Society.

The G. F. S. gave an entertainment, on February 22d, which was well patronized, and which netted about \$40. This organization is doing most effective work under the able leadership of the Associates; they have engaged an excellent music teacher to give vocal instruction for three months, who is well pleased with the quality of the material she has to work with. The girls have given \$25 toward the Seaside Home, and are now engaged in preparing linen to furnish a room in the Home.

The man who gives as much as God expects him to, never growls about it afterward.

## Notes.

The Bishop Derry says that the steps which lead from faith to unbelief are usually four: (1) No historical Church; (2) No historical Christianity; (3) No dogmatic Christianity; (4) No Christianity at all.

In the Holy Eastern Church the word "Mass" is never used except to denote the Roman Liturgy. The terms employed are the "Liturgy," the "Holy Liturgy," the "Holy Gifts," the "Eucharist," etc.

The following announcement appeared recently in a prominent daily: "What could have been better to dedicate the new and handsome Baptist Church, so far as Cupid is concerned, than the wedding which took place there last evening, when two young hearts were joined in the holy bonds." "So far as Cupid is concerned," is rich.

We do not know of any more thankless task than that which the infidel takes to himself when he tries to shake the faith of others. He is like one going into a wheat field and cutting down the grain before the harvest, and leaving the ground to be overgrown with weeds. He shuts off the water and leaves the garden to revert to desert. Does any one thank him for such service.

The Lenten services have been remarkably well attended this year. The average for the daily evening Prayers seems larger than last year, though then it was excellent, certainly the chief means of grace, the Holy Eucharist, is being better attended.

The Easter services will be as advertised on the Lenten card. There will be three celebrations of the Holy Communion, at 7, 9 and 11 A. M. It is to be hoped that most of the people will make their Communions at one of the earlier services, so that the mid-day celebration, which will be with Morning Prayer, will not be so long as it has occasionally been.

The Sunday-school Easter Festival, will be held on Easter evening, at 8 P. M. It will be much the same as on former years, only we hope to have more out, better music, and greater interest than ever before, because Growth,—with a big G—is the rule of St. Andrew's Sunday-school. We expect to have Mr. William Waterall, Superintendent of Grace Church Sunday-school, Twelfth and Cherry streets, to make the address.

## The Boys' B. S. A.

A provisional Chapter of this organization was begun on the 25th of February. It has about a dozen members, and is under the



# CHURCH NEWS

charge of Mr. Gerald Powell, assisted by Mr. Alfred Pancoast, and Mr. Harry Powell. James McBlain was appointed secretary, and Will Twaddell treasurer. They are to work on the same lines as the elder Brotherhood, and much good is expected to accrue from it. This is an organization for *work*; amusement has absolutely no place in it; the work has begun by studying the prayer-book.

## The Daughters of St. Andrew's.

The Daughters gave a very enjoyable tea on St. Valentine's Day, at the residence of Col. J. A. Windersheim, at which they netted about \$40, which they will use in their missionary work. They are to send a dress to the daughter of a Western missionary on the occasion of her graduation this spring, and are now engaged in making sheets and pinafores for the Home of our Merciful Saviour. Besides this they are constantly sending reading matter to old and confined people, and mailing church papers to several clergymen.

Very appreciative letters have been received from the missionaries to whom our boxes were sent. The things were "just what they wanted and fitted beautifully." It is upon occasions like this when we think of how much joy our gifts bring into the home of a faithful and self-sacrificing man of God, that we realize, if only in a little degree, the truth of the Master's words, "It is more blessed to give than to receive."

## Missionary Tea.

A very interesting, and we trust instructive, afternoon was spent, by those members of the congregation who responded to the invitation to attend the Missionary Tea, on Wednesday afternoon, March 13th. There were thirty-one persons present to listen to an interesting talk given by Mrs. Hunter, of St. Augustine's School, Raleigh, N. C. She spoke of the work the school is doing in training the colored men and women as teachers and useful citizens. Many colored men began their study for the ministry there. The needs of the school are many, and money given here will be well applied. Eight dollars supports a yearly scholarship for a day pupil, so that for every eight dollars given some poor black child can learn to live a useful life.

After the talk tea was served by the ladies of the Freedmen's Committee, and some time spent in general conversation upon the work in the South. We must not forget to mention the lovely flowers sent by a member of the committee, unable through sickness to be present at the tea.

## Prayers for Departed.

*"Exhort, therefore, that first of all, prayers be made for all men." 1 S. Timothy 2: 1.*

O'er land and sea, love follows with fond prayers  
Its dear ones in their troubles, grief and cares,  
There is no spot  
On which it does not drop this tender dew,  
*Except the grave*, and there it bids adieu  
And prayeth not.

Why should that be the only place uncheered  
By prayer, which to our hearts is most endeared  
And sacred grown?  
Living, we sought for blessings on their head,  
Why should our lips be sealed when they are dead  
And we alone?

Idle? their doom is fixed? Ah! Who can tell?  
Yet, were it so, I think no harm could well  
Come of my prayer.  
And, O, the heart o'erburdened with its grief,  
This comfort needs, and finds therein relief  
From chill despair.

Shall God be wroth because we love them still,  
And call upon His love to shield from ill  
Our dearest, best,  
And bring them home, and recompense their pain,  
And cleanse their sin, if any sin remain,  
And give them rest?

Nay, I will not believe it. I will pray  
As for the living, *for the dead* each day.  
They will not grow  
Less meet for heaven when followed by a prayer  
To speed them home, like summer-scented air  
From long ago.

Who shall forbid the heart's desires to flow  
Beyond the limits of the things we know?  
In heaven above  
The incense that the golden censurers bear  
Is the sweet perfume from the saintly prayer  
Of trust and love.

Rev. Walter C. Smith, D. D., LL. D. (a Presbyterian Minister), Edinburgh.

## The History of St. Andrew's Church, West Philadelphia.

(CONTINUED.)

By the close of the year, 1879, all available space in the Church was occupied, (the capacity being limited to 360 sittings), and the necessity for additional accommodations appeared imperative. An enlargement or extension of the existing edifice was proposed, but an almost unanimous preference was evinced for an entirely new structure, and a subscription was started for supplying the necessary funds. The determination at first was to defer construction until a sufficient sum was insured to meet all probable expenses, but after a vigorous canvas for three years it was found that either this resolution must be rescinded or the project abandoned. The former course was adopted, and plans having been prepared, and proposals invited, a contract was made with a builder of established reputation, and work commenced in October, 1883. The corner-stone was laid April 5th, 1884, and the building first occupied for public worship on Easter Day, April 5th, 1885. The seating capacity of the new church is about 700. The total cost of the



# CHURCH NEWS

building, furniture, premium on insurance, and all outside appurtenances, was \$49,738; the funds for which were obtained as follows: from individual contributions, Sunday collections, and through various parish organizations, \$26,738; from a mortgage upon the church property, \$15,000; and from debentures, \$8,000. The debentures were issued for one hundred dollars each, and were all taken by members of the congregation. They were paid and cancelled gradually as means were obtained; the last of these obligations having been discharged in April, 1892.

In February, 1893, a payment of \$1,000 was made on account of the mortgage, and a like sum in April, 1894, leaving the total amount of incumbrance upon the property, \$13,000. The entire sum of ten thousand dollars thus paid off was realized from contributions by members of the church. A system of monthly collections through envelopes has been established, by means of which the debt will be gradually extinguished.

The Rev. Dr. Claxton, whose rectorship had witnessed, as it had fostered, the growth of the parish, and to whose vigorous and untiring efforts much of the success ~~for~~ the accomplishment of the object above described was due, did not live to witness the results of his labors. He died, deeply regretted, on May 24th, 1882.

By request of the Vestry, the Rev. Edward W. Kyle, D. D., took charge of the Parish until October, 1882, when the Rev. Charles W. Duane entered upon his duties as rector.

Since the occupation of the new church, the old building has been used as a lecture room, and for Sunday-school purposes, in connection with the Parish building, the growth of the school and the multiplication of organization ~~for~~ for Parish work, requiring all the space in both buildings.

On Easter Day, 1886, a surpliced choir commenced its public services. In October of the same year a large organ was placed in the church at a cost of about four thousand dollars, all of which amount was contributed by members of the congregation.

The Rev. Charles W. Duane resigned his position as rector, December 31st, 1890. The Rev. Charles E. Betticher was temporarily in charge, from January 15th, until September, 1891, when the Rev. W. Herbert Assheton entered upon the duties of rector, from which he resigned in July, 1892.

From July 1st to October 1st, 1892, the Parish was under the care of the Rev. Lawrence Buckley Thomas.

The Rev. Charles M. Armstrong, having been called to the rectorship, accepted, and entered upon his duties, October 1st, 1892.

## Family Prayers;

There is one mark of a household in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayer, though occupying only a few minutes, does make a great difference to any household at the end of the year. How, indeed, can it be otherwise, when each morning, and, perhaps, each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect quality before the Eternal, in whose presence each is as nothing, or less than nothing, yet to whom each is so infinitely dear, that He has redeemed by His blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who, as He brings us, only by one, nearer to the true end of our existence, so does He, and He alone, make us to be “of one mind in a house” here within the narrow presence of each home circle, and hereafter in that countless family of all nations and kindreds and people and tongues, which shall dwell with Him, the universal Parent of all eternity.—*Canon Liddon.*

## Who Made It?

Sir Isaac Newton was once examining a new and fine globe, when a gentleman came into his study who did not believe in God, and declared that the world we live in came by chance. He was much pleased with the handsome globe, and asked: “Who made it?” “Nobody,” answered Sir Isaac; “it just happened here.” The gentleman looked up in amazement at the answer, but he soon understood what it meant. Who can say that this beautiful and wonderful world came by chance, when he knows that there is not a house, or ship, or picture, or anything in it but has had a maker?—*Parish Visitor.*

God wants our lives, not only our souls. It is for active service soldiers are drilled and trained, and fed, and armed. That is why you and I are in the world at all; not to prepare to go out of it some day, but to serve God actively in it now.—*Selected.*

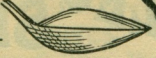

“No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby.”—*Meredith.*



# MISCELLANEOUS

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### The Little Cloud.

Across the azure blue one night,  
A tiny cloudlet took his flight;  
Bright with the smiles of the Lady Moon,  
Lightly he danced to the gentle winds' tune;  
Higher he danced in his airy flight,  
Till he almost danced himself out of sight.

He laughed aloud, and said in glee:—  
"By the side of the Lady Moon I shall be!"  
He never thought of his duty below,  
To water the grain crops and make them grow.  
Soon the atmosphere grew heavy and hot;  
If the moon *was* cool, why—he was *not*!

At last worn out by his travels on high,  
He floated down from the heavy sky.  
Till he landed bump! on a mountain top  
And there perforce he must suddenly stop;  
Disappointed, he cried his tiny eyes out,  
And thus he saved the crops from a drought.

### MORAL.

Now this is the moral—though morals I hate—  
When you wish to soar high, do your duty—and wait.

Easter! I wonder whether any of us have taken the trouble to look the word up? If I tell you that it comes from the name of an old Norse goddess, called in Anglo-Saxon, Ostara, or Eastre, will you be surprised. Eastre was the goddess of spring, and in April, a festival was held in her honor. And it was just at this time of the year when each blossom and bud is turning and twisting wakingly in its narrow bed, when:

"Every clod feels a stir of life,  
An instinct within it that reaches and towers,  
And grasping above it blindly for light,  
Climbs to a soul in grass and flowers,"—

that our Lord rose from the dead, and just as surely as spring gives promise of the summer and the harvest, just so surely our Lord's rising gave promise of a future—a life beyond the grave.

And so you see, keeping the name of a heathen goddess for a Christian festival was not such a very queer thing to do after all. The heathen Eastre meant the spring of the year, the Christian Easter means that too, but also the spring of life eternal.

The egg, the butterfly, flowers are all symbols of waking life after the sleep of winter, and you can easily see how they have come to be Easter tokens. A joyous Easter to you all!

The world is full of respect for ability under whatever form it shows itself; results make laws.

There are two things to which we never grow accustomed—the ravages of time and the injustice of our fellow men.

Our safety is not chiefly in strength of will, but in cleaving to a holier companionship which shall arouse the better elements of the soul.—*Peabody*.



# MISCELLANEOUS

## Self Culture.

Every person should renew his heart, as well as reform his habits. Sabbath school teachers should heed this truth. Cultivate your ground as well as clear it. Be good *positively* as well as negatively. He that neglects self culture will reap a sad harvest. The law of growth in his heart will develop the germs of evil which it finds there into thorns and nettles. An unkept heart invites tempters, but a strong self-hood both defeats and prevents temptation. A shallow self-hood causes a man to seek pleasure in his surroundings. A large, rich, fruitful self-hood renders theatres, saloons, and gambling rooms, not only unnecessary to his happiness, but distasteful to him. Therefore, improve self. Become a sample of the best productions of the grace of God.

"Be good, and let those who will be clever:  
Do noble deeds, not dream them all day long;  
And so make life, and all the great forever,  
One grand, sweet song."

## Well!

In one of Boston's suburban cities the church organist was called before the music committee for reprimand. "We don't doubt," said the spokesman, "that you know your business and can handle an organ; but, to tell the truth, we think—have thought for some time along back—that your pieces are too much like the opery (with the accent on the second syllable), and seems to us the house of the Lord ain't exactly the place for opery music." "Do you mean that my selections are too operatic?" asked the amazed organist. "Well, yes, that's about it. Now, for example, that solo Miss ——— sang last Sunday morning—way up then way down—that's the kind of music we object to in the house of the Lord." "Last Sunday! Miss ———'s solo!" answered the organist, thinking back. "But, my dear sirs, that was 'I Know That My Redeemer Liveth.'" "Well, we don't know anything about that; but what we'd like is some good hymn tunes. A good rousing opening piece, like 'Hold the Fort,' we don't object to; but the opery music, as we said before, we don't feel satisfied with it." And this within five miles of cultured, musical Boston!—*Christian Register*.

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nominal price of our tuition for a steady position, paying  
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position a day. We give a contract to all our pupils to  
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with your position? Would you be independent? It  
will cost you nothing to consult us. **SHORTHAND UNI-  
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Milk Cans and Dairy Fixtures. Bath Tubs Lined and Repaired. Tin Roofs Repaired and Painted. Tin and Copper Ware Made to Order and Agate Ware Repaired. Jobbing of all kinds promptly attended to.

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L. D. JUDD, M. D.

Abraham Lincoln on Drink.

Whether or not the world would be vastly benefitted by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their own tongues; and, I believe all the rest acknowledge it in their hearts. Ought any, then, to refuse their aid in doing what the good of the whole demands? Shall he who cannot do much be for that reason excused if he do nothing? "But," says one, "what good can I do by signing the pledge? I never drink, even without signing." This question has already been asked and answered more than a million times. Let it be answered once more. For the man, suddenly, or in any other way, to break off from the use of drams, who has indulged in them for a long course of years, and until his appetite for them has grown ten or a hundredfold stronger, and more craving than any natural appetite can be, requires a most powerful moral effort. In such an undertaking he needs every moral support and influence that can possibly be brought to his aid and thrown around him. And not only so, but every moral prop should be taken from whatever argument might rise in his mind to lure him in his backsliding. When he casts his eyes around him, he should be able to see all that he respects, all that he admires, all that he loves, kindly and anxiously pointing him onward, and none beckoning him back to his former miserable "wallowing in the mire."

Faith shines most brightly in believing things that seem incredible—hope shines in expecting things that seem improbable—patience in bearing crosses that seem improbable.—*Exchange.*

We may take God and Heaven along with us every day, and carry their peace and glory into all the dull and prosaic scenes of earth.—*Thomas Lathrop.*

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# ADVERTISEMENTS

## A Frank and Noble Boy.

As I was taking a ride in a pleasant village in which were a few plague spots left, I took up a lad of some seven years. As I had occasion to stop close to a rum-shop, I noticed the boy looked surprised, and I said, "Shall we go in and take a little whisky, as we may be cold before we get back?" I shall not soon forget the frankness with which he looked me in the face, and said, "My mother don't allow me to drink, sir." Then I said, "Won't you go in then and warm yourself?" And he honestly said, "I don't think my mother would allow me to go in such a place, sir."

Now I want to say to all boys: Never be ashamed to follow the counsel and good advice of a pious mother, for it will be a shield and a safeguard to you through life.

And to mothers I would say: Be evermore vigilant to cast a good influence around the young, for it will aid them in fierce temptation's darkest hour, and save our country and world much sorrow.

## Prayer.

"In what prayers do men allow themselves? That which they call a holy office is not so much as brave and manly. Prayer looks abroad and asks for some foreign addition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and mediatorial and miraculous. Prayer that craves a particular commodity—anything less than all good—is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end is meanness and theft. It supposes dualism, and not unity in nature and consciousness. As soon as a man is at one with God, he will not beg. He will then see prayer in all action."—*Emerson*.

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## WHEN I WAS A BOY.

When I was a boy we never knew,  
That corns on people's feet ever grew;  
But now it is the fashion to have one or two,  
And also to wear a razor toe shoe.  
Now if you want to get rid of your corns,  
And make your bunions get,  
Come to Bissex's new shoe store,  
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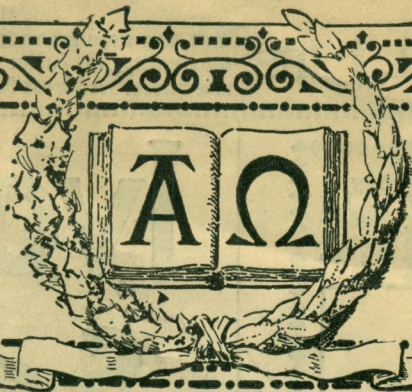
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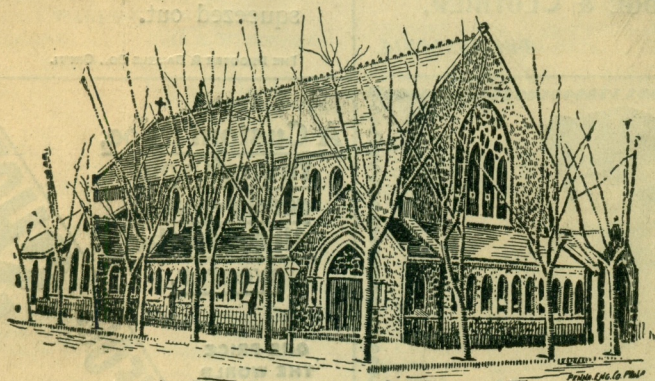


MAY



1896.

# St. Andrew's Parish Notes



ST. ANDREW'S CHURCH,

Thirty-Sixth and Baring Sts., West Philadelphia.

REV. CHARLES M. ARMSTRONG, RECTOR.

THE CHURCH PRESS ASSOCIATION  
PHILADELPHIA



# St. Andrew's Parish Notes.

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NUMBER 6.

## St. Andrew's Parish Notes

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### ST. ANDREW'S CHURCH,

Thirty-sixth and Baring Streets.

WEST PHILADELPHIA.



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#### Chapters.

Sunday-school and Bible Classes; Dorcas and Missionary; Mothers' Meeting; Ministering Daughters of St. Andrew's; Sanctuary; Choir Vestments; Church Decorations; Hospitality; Church Improvement; Collecting; Brotherhood of St. Andrew; Girls' Friendly Society; Foreign Missions; Indian Missions; Domestic Missions; Freedmen's Missions.

#### Services.

Holy Communion, Sundays and Holy Days . . . 7.30 A. M.  
First Sunday in the Month . . . 10.30 A. M.  
Morning Prayer and Sermon . . . 10.30 A. M.  
Sunday-school and Bible Classes . . . 2.30 P. M.  
Evening Prayer and Sermon . . . 8 P. M.

#### WEEK DAYS.

Wednesday . . . 5.30 P. M.  
Friday . . . 9 A. M.

#### Baptism.

The third Sunday of each month, at 3 P. M., regularly; but at any service upon due notice to the Rector. Private baptism, as the Rubric directs, is only administered in cases of necessity. Parents or sponsors are requested to procure and fill in, previous to the service, the printed forms for names, etc., which may be had in the Vestry Room, or on application to the Wardens or Sexton.

#### Meetings.

##### WEEKLY.

Monday, 8 P. M. . . Men's Bible and Church History Class.  
1st and 3d Mondays, 9 P. M. . . Brotherhood of St. Andrew.  
Tuesday, 7.30 P. M. . . Girls' Friendly Society.  
Wednesday, 2.30 P. M. . . Dorcas and Missionary Chapter.  
Thursday, 7.30 P. M. . . The Mothers' Meeting  
Friday, 8 P. M. . . Junior Brotherhood of St. Andrew

##### MONTHLY.

2d Wednesday, 8 P. M., Executive Committee of the Guild.  
Last Friday, 3 P. M. . . Ministering Chapter.  
1st Friday, 3 P. M. . . Daughters of St. Andrew's.

#### Standing Notes.

Those who desire to connect themselves with the Parish, or strangers wishing to be called upon, should hand their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming into the Parish, or leaving it, should always present or ask for, as the Canon demands, a Letter Commendatory. It is only by following this law that accurate lists can be kept.

The attention of the congregation is called to the rubric before the office for the Visitation of the Sick, which is as follows: "When any person is sick, notice thereof should be given to the minister of the parish."

The Rector is always ready and desirous to visit those who are in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church.

Information in regard to renting of sittings in the Church can be had of the Accounting Warden, Mr. John A. Wiedersheim, after any service or by letter. Address, 200 North Thirty-fourth street.

The Church enjoins that such "sick persons as are of ability" shall be "urged to be liberal to the poor," and also that "men should often be put in remembrance to take order for the settling of their temporal estates while they are in health." The Rector would suggest that the following are objects in the Parish to which bequests might be made.

For the Payment of Mortgage.  
For a Rectory Fund.  
For a Choir Endowment.  
For the Poor.

Let each one be urged to leave behind him, out of the means from which he must part, some bequest, however small, to aid the work of the Church which has conferred upon him benefits which are, in the hour of death, his one hope and stay. This is our reasonable and bounden duty.



# THE CHURCH NEWS

## Calendar.

### MAY.

1. Friday, St. Philip and St. James—Fast.
3. Fourth Sunday after Easter.
8. Friday—Fast.
10. Fifth Sunday after Easter.
11. Monday—Rogation Day.
12. Tuesday—Rogation Day.
13. Wednesday—Rogation Day.
14. Thursday, Ascension Day.
15. Friday—Fast.
17. Sunday after Ascension.
22. Friday—Fast.
24. Whitsunday.
25. Monday in Whitsun-week.
26. Tuesday in Whitsun week.
27. Wednesday, Ember Day—Fast.
29. Friday, Ember Day—Fast.
30. Saturday, Ember Day—Fast.
31. Trinity Sunday.

## Opportunity.

A sculptor once showed a visitor his studio. It was full of gods. One was very curious. The face was concealed by being covered with hair, and there were wings on each foot. "What is its name?" asked the spectator. "Opportunity," was the reply. "Why is his face hidden?" "Because men seldom know him when he comes to them." "Why has he wings upon his feet?" Because he is soon gone, and once gone he cannot be overtaken." —*Selected.*

## Asceticism.

Christian Asceticism is a system of Christian self-discipline, the means whereby we "press towards the mark for the prize of the *high calling* of God in Christ Jesus." St. Paul tells us that we have to fight against the attacks of the Devil. But he also tells us that we cannot succeed unless we strive "lawfully." Asceticism teaches us how to strive lawfully. It is a mark of the Higher Churchmanship which all *ought* to strive for. Every active Religion produces Asceticism, and the decline of the Ascetic spirit is a sure sign of the decline of the religion. There is true and false Asceticism, perfect and imperfect. The only true and perfect Asceticism is the system which has been worked out and practiced by the *Saints of the Catholic Church*. No true Catholic can condemn Asceticism. In so doing he would condemn Christ and St. Paul. The great enemy of Asceticism is "Liberalism." Liberalism *ignores and explains away* the sterner aspects of Christianity and the higher doctrines of the Church. It protested against the higher doctrines preached by Christ in the

Synagogue of Capernaum. It does not like the Crucifix. It disregards fasting, either as a means of self-discipline or as a preparation of the body for Holy Communion. It makes no use of Penance, retreats or Intercessory Prayer. It is the mark of a low and worldly Churchmanship. A true Catholic's Asceticism favors neither laxity or rigorism. If we only had more Asceticism we would have more spiritual power, the spirit of compromise would die out. We would not strive to serve two Masters. Learn why St. Paul glorified in the Cross and you will know what Christian Asceticism is.—*Selected.*

## The Book of Common Prayer.

We find the following in an exchange, credited to a Unitarian paper without designation. It shows a just appreciation of the Church's service:

"No wonder the Episcopalian loves the service of his Prayer Book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple, stately phrases move on like solemn music. Observe their orderly procession: first, the head bows in quiet confession and then uplifts a bright and shining face; then follows reverent listening as to oracles. Bible oracles, broken by the peals of praise; then the firm tread of the 'Creed,' and last, the bowed head again in the low, long responsive murmurs of the collects and Litany. Each part beautiful in detail, each richly varied from the next, yet all conspiring to unity. The service is a noble work of art.

"And it is what public service should be—a *common* service. The book is truly called the 'Book of Common Prayer.' The people make *together* that 'General Confession' with which it opens; the people praise in choral Psalms and *Glorias*; the people read the Psalms for the day in alternation with the Priest; the people respond, petition by petition, in the Litany, and take each of the Ten Commandments to themselves, and by *Amens* appropriate the prayers and collects which the Priest recites; and here and there the people rise, and here and there they kneel together. The Priest, though having much to read, never for a long space reads alone, so closely do the people follow with him. Many ages and experiences and modes can enter this service, and each find that which is its own; the little child in its first church-going will recognize the 'Our Father' he has learnt at home, and to the old in years it must be full of clustering associations. And the use of the same book by all Episcopalians widens the communion through all the lands. At the hour of worship all who bear this name are tread-



# CHURCH NEWS

ing the same word-paths of thought and praise. Let Sunday come, and wherever he can find his Church, the traveler is a native and the stranger feels at home."

A Chicago kindergarten teacher says that she divides children's falsehoods into four classes. The first is the lie of excessive imagination, and the treatment is "inculcation of exactness of observation, either by precept or in play." The second is the lie of egotism, the remedy for which is objective work that will take thought from self. A third class of lies is evolved through fear of punishment, and sympathy is the cure. "In all such cases," the kindergartnerin adds "the child must be shown the justice of his punishment." The fourth division includes children addicted to the jealous lie—as saying that they have things which they have not, because the boy around the corner has them. The cure in this instance is love and appreciation, that the child may understand that he does not need these coveted possessions to gain or keep his friends. All mothers will be interested in this matter, as few are not called upon to meet these childish prevaricators.

## The Church in a Nutshell.

(CUT THIS OUT AND KEEP IT.)

### HISTORICAL FACTS.

The Church of the Bible is a visible society. Acts 1: 3. Eph. 1, 20-23, 4: 8-17.

A. D. 35. The Apostles plant the Church in every city.

A. D. 70. Clement says: "St. Paul went to the extreme limits of the west."

A. D. 180. Irenæus says: "Christianity was propagated, especially in the Celtic nations, Germany and Britons."

A. D. 200. Tertullian says: "Some countries of the Britons are subject to Christ."

A. D. 314. Three British Bishops attended the great council of Arles.

A. D. 400. Chrysostom says: "In the British Isles churches are built and altars are erected."

A. D. 500. The Angles and Saxons conquer Britain, and drive the Church into Wales, Scotland and Wales.

A. D. 600. Augustine, having come from Rome to convert the Anglo-Saxons, finds a Christian Queen, Bishops and churches—our Mother Church.

A. D. 700. The Britons and Italians unite their missions. The Bishop of Rome not yet called Pope.

A. D. 800. The Bishop of Rome claims authority in England.

A. D. 900. The Pope gains temporal power.

A. D. 1066. William of Normandy con-

quers England. His Romanism increases the Pope's power.

A. D. 1100. The Pope's supremacy admitted in cases of controversy in England.

A. D. 1213. King John sells the crown to the Pope for defense—nobles, Bishops and the whole Church protesting.

A. D. 1375. Wickliffe prays for reformation, and translates the Bible into English.

A. D. 1400. The reform movement growing.

A. D. 1534. Henry VIII breaks with the Pope and reclaims the crown; the Church resolving that "The Bishop of Rome has no more jurisdiction" in England.

A. D. 1549. Edward VI. The Prayer-Book translated and purified.

A. D. 1553. Bloody Mary. The Reformation thrown back.

A. D. 1558. Elizabeth excommunicated in 1569 by the Pope. The Church free, reformed, as in the apostles' days.

A. D. 1559. The Prayer-Book in general use, June 24.

A. D. 1611. Our English Bible printed for the Church, by order of King James and the Church.

A. D. 1640. The rebellion hinders the Church and starts various religious denominations.

A. D. 1660. The King restored and the Church prospers.

A. D. 1661. The Prayer-Book printed as now in use.

A. D. 1786-87. The American Bishops consecrated.

A. D. 1875. The Episcopal Church, *the same Church* 100 years ago; the same 200 years ago in England; the same 300 years ago during the reformation; the same 500 years ago, growing under the Pope; the same 1200 years ago, when Augustine went to England; the same 1300 years ago, when driven into Wales by the Saxons; and the same 1800 years ago, when planted in England by apostolic missionaries according to Christ's directions.

The Latin or Roman Church, and the Greek or Eastern Church have similar histories, but they still hold to errors.

The other Christian bodies about us are of modern origin, not one of them being more than 350 years old.

Knowing these facts, which Church will you join?—*Selected.*

Owing to the great press of other matters, and a certain weariness superinduced by warm weather, the editor has very largely used his scissors in making up this number of the paper. He believes it is none the worse for that, and that his selections are all good.



# CHURCH NEWS

In these days, when gambling or betting in some form is very common, there can be no better reading for young men and boys than the famous and beautiful letter of Rev. Chas. Kingsley, written to a boy friend in an English public school:

"MY DEAREST BOY:

"There is a matter which gave me much uneasiness when you mentioned it. You said you had put into some lottery for the Derby, and had hedged to make safe.

"Now all that is bad, bad—nothing but bad. Of all habits, gambling is the one I hate most and have avoided most. Of all habits, it grows most on eager minds. Success and loss alike make it grow. Of all habits, however much civilized man may give way to it, it is one of the most intrinsically savage. Historically, it has been the peace excitement of the lowest brutes in human form for ages past. Morally, it is unchivalrous and un-Christian.

"It gains money by the lowest and most unjust means, for it takes money out of your neighbor's pocket without giving him anything in return.

"It tempts you to use what you fancy your superior knowledge of a horse's merits—or anything else—to your neighbor's harm.

"If you know better than your neighbor, you are bound to give him your advice. Instead, you conceal your knowledge, to win from his ignorance; hence come all sorts of concealments, dodges, deceits. I say the devil is the only father of it.

"I hope you have not won. I should not be sorry for you to lose. If you have won, I shall not congratulate you. If you wish to please me, you will give back to its lawful owners the money you have won. As you had put in, you could not in honor draw back till after the event. Now, you can give back your money, saying you understand that the head master and I disapprove of such things, and so gain a very great moral influence.

"Recollect always that the stock argument is worthless. It is this: 'My friend would win from me if he could; therefore I have an equal right to win from him.' Nonsense! The same argument would prove that I have a right to maim or kill a man, if only I give him leave to maim or kill me, if he can and will.

"I have spoken my mind once and for all, on a matter on which I have held the same views for more than twenty years, and trust in God you will not forget my words in after life. I have seen many a good fellow ruined by finding himself one day short of money, and trying to get a little by play or betting—and then the Lord have mercy on his simple soul, for simple it will not long remain.

"Mind, I am not the least angry with you. Betting is the way of the world. So are all the seven deadly sins, under certain rules and pretty names; but to the devil they lead, if indulged in, in spite of the wise world and its ways.

"Your loving friend,  
"C. KINGSLEY."

The following notice appeared in a parish paper. "The service on Sunday morning is at 10.30 A. M. The supposition that it is ten minutes later is a mistake. Young men are not excluded from the week-night service. The seats in the front portion of the church have been carefully examined. They are quite sound, and may be trusted not to give way. It is quite legitimate to join in the singing. The object of the choir is to encourage, not to discourage the congregation."

## On the Lord's Side.

When the country was suffering amid the pangs of the Civil War, there was an assembly of denominational preachers in Washington. A delegation was appointed from that body to wait on Mr. Lincoln and offer him their sympathy, and assure him of their approval of his policy. He received them courteously and thanked them for the encouragement they brought. At the conclusion of the conference the spokesman of the party said (not without some affectation): "We trust, Mr. President, that you never fail, amid your anxieties, to pray that the Lord may be on your side." "Well, gentlemen," said Mr. Lincoln, "I must confess that I have failed to so pray; but I have very earnestly tried to always be on the Lord's side."

If only men were thus content to find out the Lord's will and earnestly to follow it at any cost, rather than to search for texts to support their own preconceived notions—in other words, to always strive to be on the Lord's side, rather than to get him to be on their side, it would be the death of sectarianism and end the divisions which afflict the Church of Christ.

## A Pretty Legend.

Every nation has its own version of how the Robin obtained its beautiful red breast, but the sweetest story told comes from Germany, the land of poetry and song. It is said that when our Saviour hung with bitter pain upon the cross, a small and tender bird kept hovering round, and about the seventh hour rested on his crown of thorns. With fluttering wing and tiny claw he tried to turn aside if it were but one of the thirty-three



# CHURCH NEWS

spikes that pierced our Lord's bleeding brow. But he only rent his own soft breast until his blood flowed over his feathers from the wound. Then an angel voice was heard saying:

"Thou hast done well, sweet daughter of the boughs. Yea, and I bring thee tidings of thy reward. Henceforth, from this hour, thou shalt carry the hue and banner of the faithful blood. Children of every house shall yearn with a natural love toward the bird of the ruddy breast, and will greet their presence, its voice and thanksgiving."

Wherever this story was told of the Robin, he was looked upon as a sacred bird, and the wild beasts, it is said, had heard the angel's blessing, and never harm the pious Robin.

## Notes.

The Rector will start his "Notes" this month with a great big DON'T!!!! Don't wear your gloves when you come to receive the Holy Communion; Don't wear both gloves or one glove—but come as devoted Christians in all ages came—with bare hands.

On the first page of the PARISH NOTES will be seen the names of the newly-elected Vestry, together with the officers of the Corporation. Several changes will be noticed, and one especially that will cause unfeigned grief to the most of our congregation. I mean the change in the office of the Accounting Warden. For twenty-one years Mr. W. Hasell Wilson has ably and faithfully fulfilled the many duties of that responsible position, but now the burden of increasing years has compelled him to lay aside all work that he possibly can. To say that St. Andrew's Parish is grateful to Mr. Wilson, expresses all too feebly the feeling in the hearts of the people. During the many years he held the office, he carried the burden of the parish on his heart; he has given liberally of his wisdom and his means to carry forward the work; although one of the busiest of men, he ever found time to do the church's work to the best of his ability. One of the Finance Committee who had examined Mr. Wilson's quarterly reports for about ten years, said that in all that time there had not been the slightest error, in addition or subtraction, and when one thinks of the large amount of money that has passed through Mr. Wilson's hands during that time in small sums, one gets an idea of the painstaking care displayed by our former Accounting Warden. We are thankful that he still remains on the Vestry to aid our counsels by his mature wisdom, and we pray for our sakes that it may yet be many years before he hears those

words which will be spoken to him one day, "Because thou hast been faithful in few things I will make thee ruler over many things. Enter thou into the joy of thy Lord."

## The Passion Music.

On Maunday Thursday, Haydn's Passion music was beautifully rendered by our choir, under the direction of Mr. O'Daniel, assisted by three soloists, the fourth, Mr. Douglas Macaulay, being one of our regular singers. There was a very large and attentive congregation, and many who have not kept pace with the improvement of the choir were astonished at the smooth and creditable way in which the difficult music was sung. Every one expressed the greatest delight and hoped that something of the kind would be done each year. The soloists from the outside were Miss Wormley, soprano; Mrs. Osborne, contralto; Mr. Graff, baritone, and Mr. Macaulay singing the tenor solo.

On Easter day the music was also of high grade and most creditably rendered.

## The Finances.

It is a cause of much congratulation to the parish that, for the first time in many years, we begin the fiscal year with a balance in the treasury. The offering on Easter Day of nearly \$600, paying all the floating debt and leaving a balance of \$245 on hand. Comparing our Easter offerings with those of many other churches, they may seem small; yet, when we consider the offerings of the congregation outside the church, I think the gifts compare favorably with those of many wealthier parishes. In the Year Book soon to be issued, it will be seen that above \$4000 will be reported as having passed through the various chapters of the Guild. The only source of regret in the whole matter of finance is that everybody who is privileged to worship in St. Andrew's is not represented in the giving. *Every one should give something!*

## The Brotherhood Reception.

The second reception to the men of the congregation and their friends, on April 15th, was as eminently successful as the first one. More men were out, and all seemed to enjoy themselves, and it was the unanimous desire that more be given in the fall and winter, as no doubt they will. Their object is to promote a friendly feeling and extend the acquaintance among the many men of our congregation, and all who are interested in that



# CHURCH NEWS

aim should attend. Great credit is due to Mr. Fudge, for the successful way in which he has managed these affairs. Especially this last one, at a time when he was little inclined to be—as he ever is—bright and cheerful.

## For Suffering Armenia.

The Daughters of St. Andrew's will give a musicale on Wednesday, May 6th, in the chapel, in aid of the Armenians. Very many who would be glad to extend some aid to the unhappy people, but who have only a small amount to give can help by buying a ticket, which can be had of any of the Daughters, or of the Rector or Mrs. Armstrong. An excellent program has been provided, and refreshments, ice cream and cake will be on sale in the Parish House after the concert.

Admission to the musicale, fifty cents.

## Selected.

A church that generously supports missions will support everything else which it ought to support. Who has ever known a church which was weakened spiritually or financially, by giving too much to missions? On the other hand, who has not known church after church which has been deadened, dwarfed, ruined, because it had no interest in missions, because of the small, self-centred spirit which limited the giving of the church to the "maintenance of its own ordinances"? There is no fear for the other financial interests of the church which gives generously to missions.

It is not without significance—rather, it is of supreme significance—that the last word of Christ from the serene heights of the Mount of Ascension, when the agony of death was past, when the atonement for us had been fully made, after he had breathed the Spirit into His disciples; when, after all this, He led His followers to the summit of the Mount of Olives, and, as He passed from them, tells His disciples the one thing which they and we are charged by our King to do; it is of supreme significance, I say, that this crowning commission of Christ, this distinctive mark of His Church from that day to this, is found in His words: "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you all the days, even unto the end of the world." The church that is alive in Christ must be alive to mission work.

## Idle.

An idle dreamer I,  
Beneath a Summer sky,  
Upon a bed of living lilies lie,  
And tarry for the time,  
When to some better clime,  
I shall float away upon the river's rhyme.

Delicious breezes borne  
Upon those peaks forlorn  
Whose rugged summits blush to greet the  
morn,

Come stealing o'er the lea,  
Through woods where waters be,  
And waft a tribute from the flowers to me.

A sparkling waterfall  
Laughs down a lichen wall  
Across the river where the pines are tall,  
Then hides its shining locks  
Below the sombre rocks  
Among the lilies and the water docks.

Silent it will not be,  
The music of its glee  
Will last as long as rivulets are free;  
I hear its gladsome voice,  
It cannot but rejoice,  
For it may kiss the lily of its choice.

Upon the murmuring stream  
The silver ripples gleam  
Like scattered fragments of a broken dream,  
They speed on after one  
As if they would outrun  
Their dazzling brightness, borrowed from the  
sun.

Those tiny waves may roll  
A weary, yearning soul  
Upon its way towards its destined goal,  
And land it in the glow,  
Where the dim waters flow  
Into the arch of azure, bending low.

Low sounds and odors sweet  
My weary senses greet,  
And steal the fever from my pulse's heart;  
Oh, happy, happy lot,  
Earth's trouble's reach me not,  
And all unpleasant things have been forgot!

I am content to lie  
At rest beneath the sky,  
While winds and waves and idle hours go by;  
And from the world of care,  
The trouble demon's lair,  
Go floating blissward in the balmy air.

It is faith in something and enthusiasm for something that makes a life worth looking at.—Holmes.



# MISCELLANEOUS

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## The Stranded Church.

The Monongahela River was made navigable by the construction of dams in it from ten to twenty miles apart. One day when the river was at its lowest I stood on the lock walls at number six and watched an approaching steamer. She was one of the largest on the river, and was heavily loaded with oil-well tubing. About fifty feet below the lock entrance she ran aground and was unable to move. Above the dam the water was backed up fifteen feet, but the boat was helpless, and all efforts of the pilot and engineer were in vain. Presently the lock-tender motioned to his boy, who opened the wickets at the upper gate, and at once there went sweeping through a great flood of water which quickly lifted the loaded boat, and she glided easily into the lock.

Turning from this scene I thought of the vast number of churches which are magnificent in their structures, heavily laden in membership, and yet unable to make any progress against the world, the flesh, and the devil. The pastor is at the helm, but in spite of all his efforts, things don't move. Just above is an ocean of divine power. Through interceding prayer the gates may be opened, a flood of divine power obtained and a hitherto helpless church made an irresistible agent in driving back worldliness and conquering for Christ. Many churches are stranded because they have on board too large a percentage of unconverted membership. The only way to get moving again is to open the gates above and let in a mighty good of sin-convicting, heart-warming, soul-saving, Holy Ghost power.—*Harry M. Chalfant.*

Reading is a contract between the reader and the book. The reader takes out just in proportion as he puts in. When a poor reader and a poor book come together, two blanks confront each other. Two dumb lips are trying to talk. The result is a waste of time. A good book, even to a poor reader, will find some way of redeeming itself. He may go through its forest and see little, but occasionally a branch will switch him in the face and make him think.

## God is Here.

"Kneel, my child, for God is here!  
Bend in love, but not in fear;  
Kneel before Him now in prayer;  
Thank Him for His constant care;  
Praise Him for His bounties shed,  
Every moment on thy head;  
Ask for light to know His will;  
Ask for love, thy heart to fill;  
Ask for faith to bear thee on,  
Through the might of Christ, His Son;  
Ask His spirit still to guide thee  
Through the ills that may betide thee;  
Ask for peace to lull to rest  
Every tumult of thy breast;  
Ask in awe, but not in fear;  
Kneel, my child, for God is here!"



# MISCELLANEOUS

## Scripture Applied.

Secretary Baer, of the Christian Endeavor Society, recently met in Washington the committees having in charge the arrangements for the '96 meeting. These committees number about fifteen hundred people. The secretary presented the chairman of these committees to the audience, and asked the members of committees to stand with the chairman. Then in a very happy manner he gave them Scripture for their tasks: To the Finance Committee—"Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver." Reception—"And from thence, when the brethren heard of us, they came to meet us." Registration—"And Solomon numbered all the strangers that were in the land." Decorations—"In the name of our God will we set up our banners." Ushers—"And he commanded them to make all sit down by companies." Entertainment—"The strangers did not lodge in the streets, but I opened my door to the traveler." Music—"Sing unto the Lord a new song, and His praise from the ends of the earth." Press—"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Printing—"Oh that my words were now written! Oh that they were printed!"

The idea that numbers are essential to success is destructive alike to logic and fact. This is true especially in regard to churches. Large congregations may or may not indicate prosperity. One man who goes to hear is worth ten who simply goes to see. John the Baptist drew more largely than Paul, but his ministry was far less productive of permanent good. A revival is never a sum in addition. One single heart redeemed counts more than a thousand eyes feasted on some spectacular exhibition.

"Ah, me!" inspired the poet, as he finished a sonnet to his mistress' eyebrow. "What would be the condition of a country without women!" "Stag nation," softly responded the humorist.

The following story may not be entirely inappropriate now:

"My dear brethren," said a minister, leaning forward and speaking very earnestly, "in this excessively warm and oppressive weather I can excuse a little drowsiness during the sermon; but I do wish you would try and keep awake while the collection is being taken up."

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## The Small Church.

The *Commonwealth* believes that there is more spiritual advantage to be found in the small church than in the large one, and reasons it out thus: "Every small church has an ambition to grow into a large church and every larger church into a still larger church. The command to make disciples authorizes such ambition. There are charms, too, about a large church easily coveted, with its ampler means, its crowded meetings, its recognized position, with its scores of possibilities which numbers always bring. There is a natural enthusiasm in a large church just as there is in a large university; or, for the matter of that, in a large city. But there are beauties to the small church, nevertheless, some of them which rival the best to be found in the largest metropolitan body. There is a special promise to the two or three gathered in His name.

"It is possible also for the small church to fathom its resources as the larger church may fail to do. It is driven by necessity to hunt up all its hidden possibilities. Our larger churches suffer loss from dead wood in larger ratio than the smaller churches. The proportion of benevolent giving is smaller. Even the fellowship in smaller churches is often sweeter than is possible in their supposed more fortunate sisters. Kindred spirits can come nearer to each other because they are fewer. Pastors who go from smaller to larger churches are often conscious of loneliness. They cannot know the multitude as they knew and loved the choice few who came close to them in the smaller house of God. The secret of power and of joy in the smaller church, as in the largest, is a living confidence in the Christ who died for us and a faith that sees him, though invisible."

Let not the consciousness of His caring for you make you careless, indolent, or slothful; on the contrary, while you are penetrated with that deep truth, "The help that is done upon earth, he doeth it himself," be as earnest and diligent in the use of all the means as if you were your own protector.—*Wesley*.

Cyrus says, "Whoever looks for a friend without imperfections will never find what he seeks. We love ourselves, notwithstanding our faults, and we ought to love our friends in like manner."

We are not perfect. We are always making mistakes. Our true friends are those who see our faults, tell us of them and help us to correct them.

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### Practical Praying

Many professing Christians will pray for their children's spiritual healing, and then poison them, they pray that their sons may be sober, and then tempt them with a decanter of wine on the table; they pray that their daughters may be pure, and then carry them off to see shameless and salacious plays in a theatre. On Sunday morning they ask for a blessing on God's Work. When the church service is over they come home to a sumptuous dinner to crack jokes about the sermon, or the singing, or a neighbor's dress, and by every possible means to drown out every serious impression that faithful preaching may have produced. As far as their influence goes, it is right against the very results for which they pretended to pray. Their petitions become solemn mockeries. It will be a terrible thing for such inconsistent parents to meet their own prayers at the Judgment. God might say to such, "Out of thine own mouth will I judge thee, thou wicked servant."—*Theodore Cuyler.*